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THE

DOCTRINE OF LIFE.

WITH

SOME OF ITS THEOLOGICAL APPLICATIONS.

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NOTE.

THE germs of this essay may be found in an article written by me, and published in the seventh number of the "Dial."

Since writing that article, my views have undergone a slight change; I am, however, still willing to be held answerable for what I then wrote.

These facts account for the present preface.

W. B. G.

William B. Greene



THE NATURE OF LIFE.

No change in human conduct ever takes place without a sufficient reason; and that sufficient reason is always found in the strongest motive.

Were the above formula false, certainty would at once vanish from all scientific investigation of human conduct. We might expect to meet as an enemy, to-morrow, him with whom we part in friendship to-night; and as a friend, him, upon whom we now heap the most unpardonable indignities. Every heart would be filled with indecision and fear. No one could predict his own conduct, under given circumstances, with any certainty whatever; for high motives for perseverance in well doing, produce no effect upon a will that is self-determined.

But the formula is *not* false. From like

causes we never fail to experience like effects ; and, for this reason, knowledge is fixed and stable, and the human mind a legitimate object of science.

In the eternity which preceded our birth, a chain of causes was generated, which, operating upon us under the form of motives, produces its precise effect upon every one of our present actions.

Much of our present character is ascribable to the school-mistress from whom we learned our alphabet, — much to the primer, the spelling-book, and the catechism, which many of us seem never to forget. But how much were the instructions received through the school-mistress, and how much were the primer and spelling-book modified by the character of the pilgrim fathers, who have left their stamp upon every thing we meet ? And how much was the character of our fathers modified by the persecutions, wars, and revolutions of the mother country ? How much were these changes in the mother country modified by the Reformation, under Martin Luther, and John Calvin ? How much of the Reformation was immediately occasioned by the abuses of the church ? How many of the

abuses of the church flowed from paganism? But enough, — else where should we stop?

All men, and all created nature, have been at work, from the beginning of time to this day, to produce the circumstances which now influence our actions. As soon as an act has been performed, it becomes independent of the individual performing it, and forthwith gives birth to some other act, which last gives birth to still another, and so they continue, and will continue, until the law of cause and effect shall cease to operate.

Had the conduct of any one of the old Egyptian kings, who has been forgotten for ages, been other than it was, the difference would have perpetuated itself through an uninterrupted chain of causes and effects, producing and reproducing itself to the present day. That difference might indeed have been unperceived by us; but it would not have failed to produce its precise effect upon our conduct. The motion of a straw alters the centre of gravity of the universe.

But we by no means intend to establish a system of fatalism.

I am certain that whatever I do, it is *I* that do it, and not a mass of influences flowing

from the external world. In every action, those influences are indeed present, but that which is influenced is also present. I am a free force, acting from my own centre, and dependent, for my activity, on no created object out of myself. Of this fact I am as certain as I am of the very existence of the external world, and I am as certain of the existence of that world as I am of my own,—the evidence in the one case is the same as in the other.*

Nevertheless, I perform no action without the concurrence of something which is not myself. For every one of my actions has a character, and there are causes why that action should have been as it is, rather than otherwise. These causes, which determine the character of my action, are independent of me, and have their point of departure in the external world. Whenever I act, it is I that act; but the cause why the act should have been in one direction rather than in another, is furnished by the external world.

If I were removed into some region of space, where nothing could come in contact with me, and if there the facts of my memo-

* See next chapter.

ry should be blotted out, I should cease immediately from all action. We see, therefore, that action always requires two terms: 1st. The being that acts; 2d. The sufficient reason why that act should have been as it is, and not otherwise.

But our action, in this sense, is nowise distinguishable from our *Life*. For we live only in so far as we act. Therefore, for all life, we must have two terms; the being that lives, and the object which determines the character of the life.

Let us endeavor to state this in a short formula, which may easily be remembered.

In every fact of Life we find two terms; the *Actor* and the *Object* of the action,—which two are one in the unity of Life.

If we confine our attention exclusively to the object of the action, neglecting to recognize the actor, and proceed to build a system upon the facts then under consideration, we are inevitably led to consider man as a machine, whose thoughts, feelings, and volitions, are the result of his peculiar organization. Like a harp, answering to the murmurs of the wind, he is silenced as soon as the screws are loosened, or the wires are broken.

If we confine our attention exclusively to the actor, neglecting the object of the action, and proceed to build a system upon this partial view, we find no means of going from the man to his manifestations, and the very term *actor* becomes absurd.

Every act of life is at once self-originated, and absolutely determined by outward circumstances. In every act of life there is an element of necessity, and an element of liberty. These two coëxist without destroying each other. Life is, as it were, a struggle between two natures; if either were wanting, there would be no struggle, and life would cease.

Man's life is entirely in his operations, which may all be classed under three heads: he thinks, he feels, and he acts, — these three modes of activity exhaust his powers.

We are aware that thinking and feeling are only so many different ways of acting, but then thinking includes feeling and acting, and feeling includes thinking and acting, in like manner as both feeling and thinking are included under the one term *acting*. But we will not insist upon this, as it is not essential to our present purpose.

But if a man think, he must think something; and if he feel, he must feel something; and if he act, he must do something. Thus we see, again, that the being that lives, and the object in which he lives, are both necessary to every fact of life. And whatever is done, it is the man that does it; but, that the action should be one action rather than another, depends upon the object of the action.

In our communications with each other, we influence each other's feelings, prejudices, and methods of thought. Thus our lives are affected by the persons with whom we come in contact — our acquaintances, our friends, our enemies, become the objects of our lives, and we the object of theirs. In this manner we continually affect each other, and come to live a common life.

There is, through the whole human race, a unity of life, and the actions of the most insignificant member of society produce their precise effect, in modifying the life and conduct of the loftiest. As the circles formed by the falling of a stone upon a smooth sheet of water spread wider and wider, becoming

less and less distinct as they recede further and further from their centre, so does the life imparted by us, in our communications with each other, flow out, producing its precise effect upon all who come within the sphere of its influence.

CONSCIOUSNESS.

I CANNOT conceive of one thing, without, at the same time, conceiving of some other thing; for, in order to conceive the thing as *one*, I must distinguish it from something which it is not. But I cannot conceive of this one thing, and of some other thing which it is not, without, at the same time, conceiving of some third thing, which separates them, the one from the other, — else the two would not be two, but one.

For example, at this moment, I have present to my mind, *myself*, and the subject matter of this chapter, *the fact of consciousness*. But I have also present to my mind the *no-**tion* of this fact of consciousness, in which I assert, that the fact of consciousness is the fact of consciousness, and by no means my-

self. This *notion* is the third thing which distinguishes between the first two.

I evidently cannot conceive myself without at the same time conceiving something which is not myself; for I always conceive myself as *one*. In every fact of consciousness (the name given to the perception of one's self in one's own acts) there are, therefore, three elements.

1st. The thinker, or actor, who recognizes himself.

2d. The object, from which he distinguishes himself.

3d. The notion, which is the relation between that object and himself.

In plain words, whenever a man is conscious, he perceives that *he is thinking of something*; here we have at once the three terms, — himself, — the thought, — the thing thought about.

As the only evidence of our own existence is furnished to us by consciousness, we have the same authority for our belief in the existence, distinct from ourselves, of that which is not ourselves, as we have for our belief in our own existence. The evidence in one case is exactly the same as it is in the other.

That evidence is the immediate perception found in consciousness.

As we may account for all the phenomena of consciousness, without supposing for it a distinct faculty of the mind, such a supposition would be worse than useless.

MEMORY.

By the inter-penetration of the soul and of the material furnished to the soul from the external world, a result is obtained, which is the joint product of the soul and of that which is not the soul. In this manner were produced the ideas which are strewn along the path of our past history, and which we have, if I may so speak, *lived* into existence.

These ideas stand to us in the relation of objects, — they are not *us*, for the soul may live in them, and in the act of life distinguish itself from them. We perceive them, and the inter-penetration of ourselves and these ideas, produces ideas of a new order. In producing these last ideas, the soul is said (somewhat incorrectly, however,) to be exercising the faculty of *memory*.

Memory forms, therefore, a second world,

intermediate between the soul and the sensible world.

The accumulation of the phenomena of this second world, forms *the world of time*; and the facts of memory stand to each other, in this world of time, in a relation analogous to that of sensible objects to each other in the world of space. The soul remains as distinct from the world of time as it does from the world of space.

In remembering, there is always present to the soul the result of some past operation, and the soul acts on that result, as on a new object. *The soul has its being in eternity, but lives in time*; and the ideas of past and future are not derived from the relation of the facts of memory to the soul, but from the relation of those facts among themselves. An idea, referring to a transaction of ten years' date, is as present to the mind as an idea referring to a transaction of yesterday; but the first stands to the second in a relation of priority of order.

Action, in space, generates motion, of which time is but the measure. We look upon the past and future as a line, and the facts of memory and anticipation as being placed at certain distances from each other on this line.

We cannot conceive of time without preconceiving space ; but if we suppose space, and an activity manifesting itself in space, time is immediately generated to the mind. — This might perhaps be rendered more clear, but, as its connexion with our subject is somewhat remote, we pass it by for the present.

THE TRANSCENDENTAL WORLD.

NOTWITHSTANDING their difference in size, all circles agree in certain particulars ; they all follow one law, — they are all formed on the same principle.

When we see an actual circle, we see behind it an ideal circle, which is, as it were, incarnated in the actualization. But behind this ideal circle, we see that in obedience to which it becomes an ideal circle, — which is what we may call the *circular principle*.

This principle is what is expressed in the differential equation of the circle, an equation from which all constants have been eliminated. The formula, *the sum of the squares of the abscissa and ordinate are equal to the square of the radius*, is the equation of the ideal circle ; but the differential equation, which is derived from this, is the equation of the *principle itself* of the circle.

If I conceive of a woman so transcendently beautiful that upon her beauty no improvement can be made, I do not conceive of the principle itself of beauty, but only of its incarnation. In the woman, and through her, I perceive that by virtue of which she becomes beautiful. When I see a beautiful woman, I see in her a more beautiful woman still ; for in every person we find some fault, and by eliminating the fault, we attain nearer to perfection. But in and through that more beautiful woman still, I perceive that which gives the character of beauty. But this principle can never be perceived directly in itself ; it can be perceived only when manifesting itself in some person or thing, and even then only as transcending.

When I see a circle, I perceive in it the ideal circle which is manifested through it ; and, in the ideal circle, I perceive the principle which makes it an ideal circle. But never, except through the ideal circle, do I perceive this principle, and even then I perceive it only as transcending.

I have now in my mind a conception of the most beautiful thing I know, that in which the beautiful in itself is most strongly mani-

fested. I perceive in my conception this transcending principle ; and, at the same time, in the same manner, I perceive myself as perceiver. Immediately I assert that the beautiful in itself is an existing reality, (aye, *a substance*, if people would only cease to confound the words substance and matter,) an existing reality out of me, and distinct from me.

For I perceive the beautiful in itself, as distinct and separate from me, in the same act of consciousness in which I perceive myself ; and, if I am justified in asserting my own existence, on the authority of consciousness, I am equally justified in asserting the distinct existence of such principles as justice, virtue, &c., on the same authority. For the evidence in the one case is exactly the same as in the other, — that evidence is the immediate perception found in consciousness. I am as certain, therefore, of the distinct existence of these principles, out of me, as I am of my own existence.

These principles, which give a character to every thing through which they manifest themselves, are, by most writers, called *ideas* ; and the highest conception of these ideas is called *the ideal*.

We would here draw attention to the fact, that justice, virtue, and, in general, all those principles which lie at the foundation of practical morality, are perceivable only through human conduct. We cannot say, that a curve is just and good, nor that a moral action is circular or elliptical ; but we say that the curve is circular, and that the action is just or virtuous.

The principle which makes a curve a circle, is nowhere perceivable out of the world of space ; and the principle which makes an action just or virtuous, is nowhere perceivable out of the range of human conduct. This fact should be remembered.

From all that has been said, we conclude that man lives at once in three worlds, — the world of space, — the world of time, — and the world transcending space and time ; in other words, in the world of eternity.

If, now, we call that which is furnished by the actor, by the being that lives, *subjective*, and that which is furnished by the object in which he lives, *objective*, we may easily sum up the substance of what has been said in the foregoing pages, in the two short formulas which follow :

1st. *All life is at once subjective and objective.**

(Here we have three terms, the subject, the object, and the fact of life. For it is not enough that we have the subject and object, they must be *in relation*; we must have *the life*, which is at once subjective and objective.)

2d. *The transcendental world, the world of ideas, is objective.*

* Leroux : De L' Humanité.

THE TRINITY.

WE commence this chapter by giving several of the commonly received statements of the doctrine of the Trinity, with our reasons for not accepting them.

1st. 'That there is but one person in the Godhead; that the Word, and the Holy Spirit, are virtues, emanations, functions, or *offices* of the Deity; that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; that, having accomplished the mystery of our salvation, he diffused himself upon the apostles in tongues of fire, and was then denominated the *Holy Ghost*; that the Son of God who redeemed us, and the Holy Spirit who exerts upon us his sanctifying influences, are the same one God, one personal-

ity, manifesting himself in distinct, but harmonious offices.'

But this view is in nowise trinitarian; and, although it may at first sight appear to be scriptural, we think we shall find little difficulty in demonstrating, in the subsequent part of this chapter, its utter inadequacy.

This theory of a trinity of offices, is the heresy of the Sabellians, a sect somewhat numerous during the third century, but whose tenets the christian world, for nearly fifteen hundred years, has almost unanimously agreed to condemn. A great truth which is concealed under this statement, has however caused even its errors to be perpetuated to the present day. This truth, in the chapter on the Atonement, we shall endeavor to bring out. We come now to the second view.

2d. 'That the Father, the Son, and the Holy Ghost, are, in the legitimate sense of the word, three distinct personalities.'

But this is Tri-Theism. They who hold to this statement, are unable to reconcile their opinions with the doctrine of the strict unity of God, and are obliged to take refuge in what they call an impenetrable mystery, asserting that the Divine Being is one in the sense he is three, and three in the sense he is one. The

impenetrable mystery of the Triune nature of God, is not to be denied; but we hold that nature to be mysterious, not because it directly contradicts, but because it transcends, because it is above, reason. To say that any thing whatever is three in the sense it is one, and one in the sense it is three, is absurd. We come now to the third view.

3d. 'That the doctrine of the triplicity of the Divine nature is a vain imagination, invented by men in the days of gross darkness; that this doctrine throws a shadow over the clearest truths of religion, making that obscure which, if left to itself, would shine forth to the heart of man, bright as the noon-day.'

But this unqualified denial of the Trinity is inadmissible, for in it is involved a denial of God's power to manifest himself; and, in the last analysis, this statement, upon which we are now commenting, in nowise differs from a statement of the most naked atheism. From this point of view, all things do indeed become clear, and beautiful; but that beauty is the beauty of death, the beauty of absolute negation, which must soon be replaced (as experience has repeatedly shown) by the most loathsome corruption.

Having disposed of the three preceding views, we now come to the statement, which, to us, seems to cover the truth.

Let us commence by establishing the postulate:

THAT GOD IS SELF-LIVING.

We cannot, by an argument *à priori*, establish this position; for we have no principle back of the Deity, in which to take our point of departure. We shall, however, in a subsequent chapter, prove the truth of this postulate by a train of *à posteriori* reasoning. For the present, we satisfy ourselves with showing that it is clearly taught in Scripture; and, for this purpose, we quote, from among many others to nearly the same effect, the following texts from the Gospel according to John.

As the LIVING Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.—Chap. vi. ver. 57.

For as the FATHER HATH LIFE IN HIMSELF, so hath he given to the Son TO HAVE LIFE IN HIMSELF.—Chap. v. ver. 26.

But there can be no life in strict unity. The being that lives, the object in which he lives, and the relation between the two, are necessary to every fact of life: always, therefore,

(if to the word life we may attach any meaning) a triplicity is necessary.

If, then, we assert that God lives, we at once assert a *triplicity*.

If we assert that God is self-living, we assert that he has the object of his life in himself; in other words, we assert a **TRIPPLICITY IN UNITY**.

In the beginning was the Word, and the Word was with God.—John 1. 1. Here the Apostle asserted the distinction between God and the Word, and showed that they were *two*; for the Word was *with* God.

And the Word was God.—Ver. 1, continued. Here the Apostle asserted that the two, of which he spoke in the first part of the verse, were *one*.

In him (the Word) was LIFE.—Ver. 4. This expression completes the statement of the Triune nature of God.

As John must have intended to express himself in a way that would be understood by those for whom his book was written, the signification of the term Logos (Word) must be sought in the meanings which were generally attached to it in those times.

One of these meanings was the Platonic,

which (if we understand it) identifies the Logos with what we have called, *the world transcending time and space*. Another meaning, which was very probably that of the Jews, makes the term Logos equivalent to *Wisdom*. A third, that of Philo, distinguishes in God the state of εἶναι, *being*, and that of λέγεσθαι, *revealing himself*; so that, according to him, ὁ λέγων, is God, revealing Himself.

As these meanings, so far from being inconsistent, are incomplete without the light which they mutually lend each other, we conclude that the true meaning of the term must be found in the *synthesis of the three*.

And the Life was the Light of men. Light, in the New Testament, denotes knowledge of the truth. But this knowledge can never be obtained by the study of rules and definitions. As we have shown, in the first part of this essay, it is necessary, in order to know what justice is, to perceive it in actions through which it is manifested. By this perception the principle of justice becomes the object of our lives, and, as it were, a part of us.

Definitions and rules can never teach any one what *holiness* is — to be understood, it must be interwoven with the very life itself.

In the New Testament, therefore, the terms, *the truth, a lie, knowledge*, always comprehend at once the theoretical and the practical.

The source of this knowledge, *this light*, is the Word of God, and Christ, as the human manifestation of this Word of God, calls himself the light of the world — according to the Platonic use of language, *αὐτὸ τὸ φῶς*.*

By living in the Logos, man comes to live a divine life, for he lives in what God lives. This divine life is the medium of communication between man and the Logos, for which reason, the comparison of Christ to the sun, and of life to light, appears to have been made.

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the LIGHT OF LIFE.—John VIII. 12.

* Tholuck : Commentary on the Gospel of John.

THE FALL.

IN every fact of life we have three terms, the being that lives, the object in conjunction with which he lives, and the relation between the two.

If, in any system, whether philosophical or theological, we fail to recognize the first of these terms, *the being that lives*, we throw ourselves altogether upon the objective element of life. But, if we regard only that objective element, we shall, as we have previously shown, immediately find ourselves involved in a system that accounts for all human conduct by the sole action of external influences ; in other words, in a system of downright fatalism.

Several theological systems, by directing the attention exclusively to the doctrines of God's

sovereignty, the decrees, God's foreknowledge, special providences, &c., have winked *man* altogether out of sight; and have, consequently, been led to the error above indicated. By failing to recognize one of the elements of life, they have, in fact, failed to recognize life itself; throughout these systems, there reigns, therefore, universal death; and, instead of man and nature, they present us with a mass of complicated machinery, wherein freedom, and man's accountability, are altogether lost.

These remarks being premised, we state two formulas connected with the subject under consideration, which, as having been more generally received, call for our distinct attention.

1st. 'All mankind are totally depraved, in consequence of the fall of the first man, who was their federal head. The sin of this first man is not only imputed to all his posterity, but is also transmitted to them by physical generation, so that every child born into the world, brings with him this inherited sin. (For all mankind, being in the loins of the first man, sinned with him.) The corruption consequent upon this fall renders man unable to turn to God, or to do any good thing, and ex-

poses him to God's righteous displeasure, both in this world, and that which is to come.

This is an exaggerated statement of the objective conditions of the depraved life now extant in the world, and, *as such*, is very valuable. But man, and man's accountability, are, by it, thrown far into the background.

2d. 'That the sins of our first parents were imputed to them only, and not to their posterity; and that we derive no corruption whatever from their fall; but are born as pure and unspotted as Adam, when he came out of the forming hand of the Creator.'

This statement, taken by itself, is false; but is valuable as a protest against the excesses of the first. It asserts the subjective element of life which has been neglected, and reinstates *the man*. This protest is renewed from age to age, and is of the utmost importance for preserving the purity of the doctrine which the first of our two statements is intended, by its advocates, to cover.

According to the most authentic accounts which have descended to us concerning the early history of the race, we conclude that all the different nations of the earth originally sprang from a single pair. We shall waive,

for the present, the question of the origin of evil, and assume at once, on the same historical authority, that this first pair sinned. To explain the effect of this sin upon their posterity, let us apply the doctrine of life, as already stated.

After the first pair had sinned, and were expelled from paradise, children were born to them. The parents, who were sinners, became the objects of the lives of these children; and all the life which the children lived *in humanity*, was lived in their parents — for, beside them, there were no men and women. The lives of the children, being depraved in its objective portion, at once became sinful.*

These children became, in their turn, the objects in which their children lived; and, as they themselves were sinners, the lives of their children became also depraved. This impaired life was again transmitted by these last, and thus was communicated to the race from generation to generation. It is absolutely impossible for any one to escape the flood of sin which was thus infused into the world. No one has absolute control over the object of

* O. A. Brownson. On the mediatorial life of Jesus.

his life; and, whether that object be good or evil, he must live in it before he can know whether to choose or reject it.

According to the record of these transactions, the worst of crimes were committed almost immediately after this death-imparting influence was infused into the race. We first find the gentle murdered by the violent; after this, tyrants — called giants and sons of God — who oppressed the earth; then licentiousness, and the insolence of power, until God repented himself that he had made man, and sent a flood to destroy the race.

One family alone survived this flood, but the death-mark survived with it.

All subsequent history is a record of violence and crime. Man has been always the enemy of man. His time and ingenuity have been spent in devising engines of torture and destruction for his brother; and the whole world has been filled with blood, and chains, and tears.

Even inanimate nature seems to sympathize with fallen humanity. The moon walks in mid-heaven wrapped in a widow's veil, and the pale stars mourn as they follow in her silent train. The winds grieve as they sing

their sad song among the branches of the waving trees. The flowers droop their heads by the side of the deep-flowing waters, and answer the wan stars of heaven in their wonderful sorrow.

They all mourn together, because the world lieth in sin, and because man is the enemy of man.

But the evil is not unmitigated; a new life has been infused into the race, which, little by little, is removing this mass of death and corruption. Eighteen hundred years ago, the measure of iniquity was full. At that time went up, before Him that liveth for ever and ever, the loud and prolonged wail of exiled humanity, — it went up before God, profaned by the clanking of chains; it went up amid the black vapor of dungeons, it went up trembling; for fear, and the damp cold of death, had seized upon men's hearts.

The cry went up before heaven, and the Lord Jehovah of hosts heard it, and he looked, and there was no one to save; then his fury it upheld him, and his own right arm wrought salvation.

A LAW OF LIFE.

It will be necessary, before proceeding further, to indicate a law, according to which all transmission of life, higher than that at any given time extant in the race, is regulated. This law may not be general, but applicable only to a race lost, like ours, in sin.

In every actual man, we find the free force, the being that lives, in connection with the ideas in which he lives, and his past experiences, including all those circumstances which have had a lasting effect upon his character. These ideas, this experience, are what is called the *nature* of the individual man, and are what individualize him, making him to be one man, rather than another.

So much of this inward nature as is manifested in the man's actions, forms what is called his *character*. In and through a man's

actions, we perceive his character; in and through his character, we perceive his nature. But we perceive only so much of his nature as enters into his character, and only so much of his character as enters into his acts. This distinction, between the nature and character, though somewhat nice, is real.

We never know any one as he is in himself; we never know his nature directly. When we perceive the manifestations of a man's activity, we perceive the man as actor, and in the character of the manifestations, we perceive the nature of the man.

Our character is that part of us which forms the objective portion of other men's lives. For men live in our acts, and through the character which is manifested in those acts, the *influence*, which exerts a determining power upon their lives, is imparted from us to them.

But nothing is manifested in our character, the germ of which was not already in our nature. In order, therefore, that we should be able to transmit life to other men, we must first have the requisite conditions in our nature, and then those conditions must be outwardly manifested in a corresponding character.

We have, among men, the oppressor and the oppressed, the violent and the victim, the sinner and the sinned against. These opposite classes are continually exchanging situations with each other; the victim becomes in his turn the oppressor, and the oppressor the victim. But at any given moment of time, and for that moment, the lines which separate these two classes from each other, may be conceived as drawn. At that moment, we shall have the sinners on one side, and the sinned against on the other.

What, in this crisis, would it be necessary to do, in order that sin should disappear from the world?

This question evidently concerns the sinners only; for the victims are very willing that such a state of things should cease, and require no further inducement to lend their efforts. It remains, therefore, to inquire what influences it would be necessary to bring to bear upon the *sinner*, to induce *him* to join with the sinned against, in the regeneration of the world.

In the present condition of the race, the oppressor thinks it advantageous to maintain his existing relations with the oppressed; and

every kind of sin presents apparent inducements to the sinner, which outweigh the voice of conscience. No sinner can turn from his evil course without denying himself, and sacrificing what he thinks to be his own interest and pleasure.

The state of the question is therefore changed. Instead of asking, what is it necessary that we should do, that sin may cease from the earth? we ask, what influences must be brought to bear upon the sinner to induce him to deny himself, and sacrifice his own momentary interest and pleasure to the welfare of the race?

To this question we answer, that he must be instructed in the truth, that he must know the principles upon which the welfare of the race depends; and not only know them, but also be disposed to practice them. It is not enough that the truth be taught; for this truth, though welcome to the sinner, will not be regarded by the sinner. The truth must be taught, and with it a disinterested love infused into the race. The truth would show men the way in which they might remove evil, and disinterested love would cause them to forego their own interest and pleasure,

when it interferes with the welfare of others. This love would induce them to suffer, rather than any thing beneficial to the human race should fail to be put in operation. Without this truth, and without this self-denying spirit, we can expect nothing from the sinner.

But a succession of moments, like the one we have been considering, constitutes all time ; and that which would be sufficient for the suppression of sin, at one moment, would, if continued, be sufficient for all time ; for the relation between the sinner and the sinned against is always the same.

These remarks being premised, let us endeavour to bring out the law regulating the transmission of life.

1st. Whoever would reform the world, by imparting a higher life, must infuse into men, *ideas, principles*, which counteract the evil tendencies now acting on the race.

2d. These ideas (because they are of the kind spoken of page 24) can be imparted only through human conduct,—the reformer, therefore, must *enact* them.

3d. But these principles relate to self-denial, patient endurance of unmerited wrong, self-sacrifice for the welfare of others ; they

can, consequently, be manifested, or *enacted*, only through suffering, either bodily or mental.

4th. Therefore, for every such principle transmitted, the reformer must undergo a commensurate amount of suffering.

As the proportion between the amount of life transmitted, and the amount of suffering requisite for that transmission, cannot be ascertained in the present state of ~~kn~~owledge, we have used the word commensurate, rather than proportional. We will also remark, that we have brought out but one phase of this law ; a little attention to the circumstances attending the death of Socrates, and the persecutions of Roger Bacon and Gallileo, may suggest some of the others to the reader.

Let us now endeavor to give a more concise expression to this law :

Whoever would infuse a higher life into the race must himself suffer to an amount commensurate with the amount of life to be communicated.

But a drop of water, taken from the ocean and analysed, is found to be composed of the same original elements which go to make up the whole body of the ocean itself. In like manner, a man taken from the midst of the race, is a miniature model of entire humanity.

Yet this general life of humanity, although there is always a limit to the natural development of man at any epoch of the world's history, is received in different intensity by different men. The individual man may appropriate to himself the highest life that is in humanity, — he may live in the highest objects attainable, — so that, between him and the rest of men, there shall be an almost immeasurable gulf; but with all this, he can transcend only *individual men*, he cannot transcend *humanity*. The objects of his life are found in the race; and, as it is evident that man cannot live without an object, it is equally evident that he can never place himself in advance of humanity unless assisted by supernatural power — unless he live in something in which other men do not live, something, in fine, not found in humanity. That an individual man could place himself in advance of humanity, without supernatural aid, would imply that the man could create the object of his life, which again implies more than supernatural power. In order, therefore, that a man should be able to impart to the race a life higher than it already has, he must himself live a super-human life, — but this in our next chapter.

THE ATONEMENT.

WE commence this chapter, as we have several of the foregoing, by giving some commonly received statements relating to the subject, with certain remarks, showing why we can neither accept nor reject them.

1st. ‘The justice of God attaches a penalty to every transgression of his law; and, in order that this law may be glorified, the penalty must always be suffered, either by the sinner or his substitute.

‘No man can do more than his duty; for when he has exerted his utmost power in the service of God, he must consider himself an unprofitable servant. If he has once sinned, he has fallen short of the requisitions of the law, and can perform no good action to reinstate himself in his first position; for, however good that action may be, it is hardly suffi-

cient for its own justification. The penalty of sin can, therefore, never be remitted.

‘ The outstanding debt of sin against the race is so great, that man, if he be obliged to pay its full penalty, is lost for ever ; and no created being can help him ; for every such being must use every endeavor to secure his own salvation ; and God requires every thought, feeling, and act, to be spent in his service.

‘ As man cannot assist himself, nor be assisted by any created being, if he be saved at all, he must be saved by the Uncreated, by God himself. But God loved the world, and determined to save it ; he sent, therefore, his Son to redeem men.

‘ The Son was man, and by his relation with humanity, was able to stand before God, as the representative of the race. On the other hand, he was God, and was thus enabled to fulfil the law, and make a sufficient atonement for the sins of the world. Had he not been at once God-man, he could not have been a proper mediator between God and man.

‘ The Son was himself sinless. He came into the world, and, by obedience to the law, rendered himself sufficient for the work of redemption. But not only did he obey the law,

he also, in the stead of men, suffered the punishment of their sins. Thereby he rendered himself able, not only to impute holiness to the redeemed, but also to free them from the punishment of their sins.'

But we have some objections to this system; either the being that suffered was himself God, or he was not God.

If we say he was God, the assertion that God suffered to satisfy himself, is sufficiently absurd to require no comment.

If we say that he was not God, our position is still worse. We have then the doctrine of absolute substitution, which cannot be admitted. If it be derogatory to the honor of God's law to pardon a sinner, that honor cannot be restored by the punishment of the innocent. If it be unjust to pardon the guilty, that injustice is increased a hundred fold, when the innocent is punished in his stead.

Many passages may be found in scripture which assert that Christ *suffered* in our stead, but not one can be found which says that he bore the *penalty* of our sins. We trust we shall be able, in the sequel of this chapter, to show that the world is saved by virtue of the sufferings of the Redeemer; but we protest

against the doctrine which sets forth our sins *as a debt*, cancelled by the sufferings of the Lord.

No court of justice would permit an innocent man to be even imprisoned for his friend ; although, under certain circumstances, such imprisonment might almost be allowable. But we have little hesitation in saying, that a substitution that would cause the innocent to suffer the punishment of sin and die in the stead of the guilty, would be tolerated by no judge on the face of the earth, except perhaps that judge were some benighted eastern despot. The objection to the scheme requiring such a substitution, is, that it is *illegal*, and that the law can never thus be fulfilled.

Will it be said, that God's thoughts are not as our thoughts, nor his ways as our ways ? Truly, God's thoughts are not as our thoughts, neither are his ways as our ways ; but his thoughts and ways are infinitely *above*, not immeasurably *beneath*, ours.

We repeat, that if the law be broken by the pardon of the guilty, the breach is by no means healed, but rather widened, when the innocent is punished in his stead. We come now to the second statement.

2d. 'God was determined to pardon the sins of those who turned to him, and endeavored to lead a holy life. But man had violated the law, and if he were pardoned without some manifestation being made to sustain the dignity of the commandment, the law would fall into utter contempt. For this reason, God sent his only Son into the world to carry the news of pardoning grace; but it was necessary that the Son should suffer and die a painful death, in the presence of the assembled universe, that men and angels might be assured of God's righteous regard for his law, and might know that it could never be violated with impunity.'

This second statement has not even the merits of the first; for by the first, the sufferings of Christ are represented as a ransom paid for sinners, and, in that light, we may truly call the Lord the redeemer of men; but, according to the second statement, the Lord ought rather to be called *the justifier of the law*. He died, not so much to save men, for that was already accomplished by God's free pardon, but he died in order to show God's regard for the law. The advocates of this view, consider, therefore, the death of Christ as having only an incidental bearing upon the redemp-

tion of the race ; and, by so doing, abandon the whole ground.

But we have still another statement to which we object. It is as follows :

3d. ‘ That Jesus Christ was a man who lived a holy life, and furnished an example which all ought to follow ; that his life, being superior to that of other men, naturally created for him persecutions which resulted in his death.’

This, undoubtedly, is all true ; but if it be an adequate statement of the facts under consideration, the whole history of the Christian church can be regarded in no other light than that of a solemn farce. We trust we shall be able, in the course of the following pages, to make the trifling nature of this statement sufficiently evident.

We shall now endeavor to bring out what we conceive to be the scriptural statement of the doctrine of the atonement ; and, for this purpose, it is necessary first to show how Christ was qualified to become the Saviour of men.

He was, according to the Scripture, the incarnation of the Logos. *And the Word was made flesh*, John 1. 14. *That which was from*

the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, 1 John, i. 1. It is useless to multiply texts.

The scriptures throw also some light upon the manner in which the human and divine natures were united in Christ. It appears from many texts, that the object in which Jesus lived was the Logos ; so that Jesus, who, by virtue of his relation with humanity, was a man, lived a divine life in the literal sense of the word. For the life of Jesus was as much in the object as in himself, and that object being God, his life was identical with that of God himself.

The disciples of Christ by living in him, partook of his divine life ; and thus, through him, lived in God. As God was the object of Christ's life, so Christ was the object of the lives of his disciples : thus, through his mediation, the divine life flowed into the world.

In order to make this more clear, we will quote several passages from the Gospel of John, which immediately relate to this subject :—

Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Fath-

er do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth, John v. 19, 20. I can of mine own self do nothing ; as I hear I judge, and my judgment is just, ver. 30.

The bread of God is he who cometh down from heaven, and giveth life unto the world. I am the bread of life, ch. vi. 33, 35. The bread which I will give is my flesh, which I will give for the life of the world, ver. 51.

He that eateth my flesh, and drinketh my blood, DWELLETH IN ME, AND I IN HIM. AS THE LIVING FATHER HATH SENT ME, AND I LIVE BY THE FATHER, SO HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME, ver. 56, 57.

And shortly after he explains, saying that his words must be understood spiritually, as referring to life, and not materially.

It is the spirit which quickeneth, the flesh profiteth nothing, the words which I speak unto you, they are spirit, and they are life, ver. 63.

Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works, xiv. 10.

Christ lived in the Father, and his life was

at once human and divine. We know Christ only in those of his acts which have remained with the race; we know him therefore only through his life. But knowing Christ only through his life, which was at once human and divine, we know him only as God-man. As the Saviour was the incarnation of the Logos, there can be no doubt that he possessed power to infuse eternal life into the race. For he himself lived that life, and, by manifesting his own nature, could impart that life to those who lived in him.

But it is of little service to the race, if one live in its midst, possessing a higher life, if he do not impart it. It is not enough that a man be *able* to impart life to the world, he must also, to be a redeemer of men, make such a manifestation of his nature as would furnish an object in which men might live. But in order to furnish an object adequate to this end, it is necessary that he who would save the world should suffer.

It is not necessary to the perfection of the Saviour himself that he should suffer, for without suffering he is perfect—but perfect for himself only. When Paul says, *It became Him to make the Captain of their salvation per-*

fect through sufferings, we must understand the passage to mean, not that Jesus was himself made perfect through sufferings, but that through sufferings he was made a perfect captain of salvation.

By evolving from himself this perfect manifestation, or character, Christ was enabled to transmit the influence which was what entered from him into the life of his disciples. This influence was the life itself of God ; in other words, the Holy Spirit.

We will again quote several passages from the gospel of John, to clear up and establish the positions we have taken.

Nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you, xvi. 7. These things have I spoken unto you, being yet present with you ; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, xiv. 26.

In order that Christ should draw all men unto him, it was necessary, therefore, not only that he should come into the world, but also

that he should be lifted up. For as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up.

We have shown, in a previous chapter, that God exists as Trinity in Unity. We shall also show that He has manifested himself in Jesus Christ, as well as in the Comforter, which is the divine Life, flowing through Christ into the world.

In Christ and the Comforter, we have two personalities; the Saviour, who was at once human and divine, and the absolute God, manifesting himself in his sanctifying influences. The unrevealed God, *whom no eye hath seen nor can see*, makes the third in a *Trinity of Offices*. The word *Person*, is not here used, and is not generally used by the church, in its strictest signification.

The confounding of these two trinities together, has led to much of the confusion in which this doctrine has been involved. The neglect of the first, led to the error of the Sabelians; had they recognized the distinction between Christ as the incarnation of the Logos, and the Spirit as God, in his sanctifying influences, they would have extricated themselves from their difficulties.

If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified, John VII. 35, 37, 39.

This passage is to the point, and requires no comment. It establishes nearly every position we have taken in regard to the personality of the Holy Spirit. Whoso came to Christ, was to be made a medium, through which the Holy Ghost (not the influences) should be imparted. But let us now return to our subject.

The life of Christ entered into his disciples, and by it they were at once raised above the world. This divine life caused them to be *all one* in Christ; for there was a unity of life in all, which made them one body, of which Christ was the head.

As thou hast sent me into the world, even so have I sent them into the world, xvii. 15. THAT THEY MAY BE ONE, AS WE ARE, ver. 16. That they all may be one, as thou Father art in me, and I in them, that they also may be one in us, ver. 21. I in them and thou in me, that they may be made perfect in one, ver. 23.

As Christ came into the world and suffered to redeem men, even so did he send his disciples into the world to water the truth with their blood; and they conquered the world by dying for it. The life was thus transfused through Christ into his disciples, and through them into the church, where it now is. The life which is now in the church, (by which we mean the great body of the true disciples of Christ,) although the same that was there, eighteen centuries ago, is still immeasurably in advance of the general life of the race; so that men now speak, when they first begin to partake of it, of passing from darkness into marvellous light.

The life now extant in the church, is itself supernatural, and indicates a supernatural origin. Tracing back the history of the race, we find, under the christian dispensation, a standing miracle; we find a body of men living a life higher than that of the race; a life transcending natural laws, and therefore supernatural. If we ask whence this life was received, these men answer always by pointing to the cross of the Son of God. This life is a sufficient evidence of the truth of the

Christian system ; for no plausible account of its origin can be given, except that recorded in the New Testament.

This method of establishing the authority of his mission, was pointed out by Christ himself to his disciples.

That they all may be one ; as thou Father art in me, and I in thee, that they also may be one in us : THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. And the glory which thou hast given me, I have given them, that they may be one even as we are one : I in them, and thou in me, that they may be made perfect in one ; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEM AS THOU HAST LOVED ME, XVII. 21 – 23.

We would not bring this reasoning to prove the doctrine of Life, for such a procedure would be begging the question. The doctrine of life stands on its own basis ; and this *à posteriori* argument, being built upon that, is sufficient to prove satisfactorily the truth of the whole Christian system, including the postulate in our chapter on the Trinity, which we there promised to establish.

THE RELATION OF THE COVENANTS.

ADAM was the federal head of humanity, and a figure of him who was to come. By his sin, according to natural laws, death came upon all.

But Christ was head of the race in a different manner. For in Adam, men died without their fault ; but in Christ, they were made alive without their merit.

‘ Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

‘ (For until the law, sin was in the world : but sin is not imputed when there is no law.

‘ Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

‘ But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

‘ And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification.

‘ For if by one man’s offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

‘ Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

‘ For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

‘ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound :

‘ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.’

Before proceeding further, let us glance, for a moment, at the historical statement of the redemption of the race. After the posterity of Noah had fallen into idolatry, and the world had once more become lost in sin, God sent his prophets and law-givers, to lead the people he had chosen out from the land of Egypt, and to establish them as a nation, before the world. This people, though often relapsing into idolatry, stood for a long time, with their lamps lighted. But they also at last lost the truth, overlaying it with their own traditions.

When the appointed time was accomplished, and the prophecies were fulfilled, the Virgin conceived, and the Saviour of men was born. *But thou, Bethlehem Ephratah, (though thou be little among the thousands of Judah,) yet out of them shall he come forth unto me, that shall be Ruler in Israel, whose goings forth have been from of old,—from the days of eternity.* Micah v. 2.

He came into the world to comfort all that mourned, to undo heavy burdens, to let the oppressed go free, to proclaim liberty to captives, to tread alone the wine-press of the fierceness of the wrath of Almighty God, and to subdue all enemies before him.

He was made perfect through sufferings. He was led before the high-priest on a charge of sedition and blasphemy. There was put on him a scarlet robe, and a crown of thorns, and a reed in his right hand, for a sceptre.

He was buffeted by the soldiers, who gathered their whole band, and bowed the knee before him, and mocked him, saying, Hail, king of the Jews! They spat upon him; they took the reed, and smote him on the head; they carried him out, and crucified him between two thieves.

Then came a thick darkness over the whole land; and Jesus, while he was on the cross, said, *It is finished!* and gave up the ghost.

In that hour the vail of the temple was rent in twain, and the thick darkness which had covered the land rolled away. In that hour there ran a great fear through the wan realms of Hell; and the hearts of the damned were moved within them, as the leaves of a forest are moved before a midnight wind. But in Heaven, the holy angels strung their everlasting harps, and sang, Worthy is the Lamb that was slain to receive honor, and power, and glory, and dominion, for ever and ever, Amen. For the kingdom of this world is become the

kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.

The Lord was buried ; but, on the third day he rose again, that he might be the first fruit of the resurrection of the dead. For, if the Lord had not been raised from the dead, faith had been in vain. The saints live in Christ, and by virtue of the life which they live in him, they know that when they die according to the body, they shall still subsist according to the spirit.

If men live in the world, and in things which pass away, they have no seal of their immortality. But if they partake of eternal life, which is the life of God, they endure through all changes. The life of the saints is hid with Christ in God ; and when he appears, they shall come forth, and be like him, for they shall see him as he is.

Yet a little while and the world seeth me no more ; but ye see me : BECAUSE I LIVE, YE SHALL LIVE ALSO. At that day ye shall know that I AM IN MY FATHER, AND YOU IN ME, AND I IN YOU. John XIV. 19, 20. I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whoso liveth, and believeth in me, shall never die.

XI. 25, 26. *Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.* VI. 54. *And this is the Father's will who hath sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day.* VI. 39.

THE CHIEF END OF MAN.

WHAT is the chief end of man ?

To glorify God and enjoy him for ever, answers the Assembly's Catechism.

How shall man glorify God ?

By obeying the law written in God's word, and revealed by conscience in his own heart.

There is, in the mind of every true man, floating always before his inward sight, an image of what he ought to be, and is not. This image reproaches him continually for his short-comings. This image is the ideal of man, — it is what he ought to be, — it is the representation of God's law, — it hovers before us, and, as we become more and more virtuous, it recedes further and further, becoming brighter and brighter, increasing its requisitions at every remove, until its claims become infinite. Then the following of this image is

found to be an aspiration towards the TRIUNE God.

And man bows himself before the image in his own consciousness, and, like the prophet of old, wraps his face in his mantle, and trembles in the presence of the still, small voice.

But man has an intellectual, a physical, and a moral nature. He is not a body only, he is also a soul, — and soul and body are one in the unity of life.

Whoso looks upon man as a mere physical frame, a mass of flesh and bones, regards him as a machine; and whoso looks upon him as a soul only, — a free spirit, independent of the body, — neglects the fact of life. Man has a threefold nature, and must glorify God, not only in the moral and religious, but also in the intellectual and physical worlds.

Man must not confine his worship of God to the walls of a church, he must worship also in the market, in the caucus, and in the railroad car. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

Man, by his threefold nature, lives in three worlds, or rather he lives three different lives, a physical life, an intellectual life, and a moral life. According to each of these does he glo-

rify God by obeying the law spoken in his heart, — by following the image of the true, the just, and the good. The chief end of man, is, in this world, to glorify God, so that, in the world to come, he may enjoy him for ever. And whoso doeth God's will, he it is that glorifieth him.

But we must not only ourselves endeavor to do all things to the glory of God, we must assist our neighbors to obey the law, and must refrain from all that would check any individual man in his aspiration toward God. For by so doing God is the more glorified.

If any man have evil habits, which prevent him from exercising all the powers of his physical, intellectual, and moral natures, that man is a sinner, and comes short of the glory of God, and cannot have peace. For he that knoweth the law, and doeth it not, to him it is sin.

While man perceives the ideal, but neglects to follow it, that ideal becomes to him a fountain of pain. It is "the hammer of death, the thundering of hell, and the lightning of God's wrath." But if he abandon every thing that conflicts with the ideal, every bad habit, and evil desire, the ideal will be to him a

fountain of peace ; and he will feel that his sins have been forgiven.

A man's ideal is the ideal which he follows, the ideal in which he lives.

A king, a conqueror, has for his ideal the subjugation of many nations ; and, to accomplish that subjugation, he has recourse to cunning, and lies, and violence, and brute force. He sets up a false ideal instead of the true one which was revealed by Jesus Christ.

Some place their affections upon wealth ; and immediately to them the true ideal wanes dim, because of the world which is seen, and the things therein.

Others desire to obtain a reputation as followers of the truth, and profess to seek diligently for the ideal which Christ gave. Oftentimes, however, they seek but their own glory, being proud of what they suppose to be their own humility ; and, mistaking fanaticism and bigotry for earnestness, they degenerate into noisy wranglers, conceiving themselves to be true Christians, while they are in fact the children of darkness.

Now each man's life is in the ideal which he follows ; for that ideal becomes a part of him, or he rather a part of it. He goes into

the next world with his spiritual nature, and this nature is determined by that in which he has lived.

In the spiritual world, he will have eternity to exhaust the ideal which he has. If that ideal be finite, it will soon be useless to him, and thereafter his life will not be true life, but a living and eternal death.

But whoso lives in the ideal furnished by Jesus Christ, who is *the Way, the Truth, and the Life*, shall live for ever. For Christ is the way by which man attains to the Truth; and he is the Truth by which man obtains Life; and the Life which is in him, and is thus obtained, is eternal.

For the truth furnished by Christ, and the life lived in him, is infinite, and can never be exhausted in the long ages of eternity. There is, in the Logos, a Life; and the Word as necessarily implies a Living God, as thought does a thinker. *In him was Life.*

We are connected with the first Adam, who is the federal head of humanity, through the men of this world, and worldly things. But in the world of the resurrection of the dead, the things which are seen will have passed away. In that world, therefore, we shall no

longer be connected, through *the first Adam*, with the great body of humanity. But we have shown that our communion with ideas, which is the highest life, is effected only through human conduct,—that is, through humanity.

We may, however, in this world, become connected with the *new Adam*, which is Christ. If we are one with him, we have eternal life, and go on for ever, making new progress in the things which never end. But, if we fail to effect this union, we become, in the next world, isolated; for perishable things will then have ceased to exist for us, and our union to humanity, with them.

We shall then be like the man in the poem, who was shut up alone in an iron coffin, to live in himself, and his own thoughts, for ever.

We close with a formula, summing up the substance of what has been said in this chapter:

Man must endeavor to aspire always to conformity with God. As it is written, *Be ye perfect, even as your Father, who is in Heaven, is perfect.*





